

POLLY'S PART.

The Bussing family was a large one, and there was plenty to do in the house when all were well and strong. Polly Bussing a bright, rosy-cheeked girl of twelve, was the greatest help her mother had. She could wash dishes, scrub iron, make beds and take care of the children, and from morning until night her feet were going on errands or her hands were busy for other people.

One day, as Polly was tripping merrily along the sidewalk, she slipped and fell heavily. Some careless person had thrown a strip of banana skin on the pavement, and gone on his way, little dreaming of the pain and trouble his thoughtlessness should cause.

Polly could not rise. People lifted her up, but she could not step, and so a gentleman carried her in his arms to her home. Just before they reached it the little girl, lying pale and almost fainting, with her head on her new friend's shoulder, said,

"Please, won't you let somebody run on and tell my mother that it was only a little accident! She will be so frightened if she isn't prepared."

A little accident it was not. Poor Polly had met with a bad fracture of the hip. The doctor was sent for, and shook his head gravely. Then he went away and brought a surgeon, and Polly's leg was set and fastened up in plaster of Paris; and there on her bed she had to lie, this active, useful daughter of the house, for seven long weeks.

This was the first result of the heedlessness which had thrown a banana peeling on the walk. But it was six months before Polly could walk without a crutch, and a whole year passed before she could run and jump as once she did.

What I wish to tell about is how Polly felt when she was laid aside. It seemed dreadful to her that her mother should have so much more to do. She cried quietly as she lay motionless in bed; she fretted bitterly because the work was there, and Jennie, who loved to read, and Maggie, who had always played as much as she chose, were awkwardly trying to accomplish what looked so easy to their sister.

The doctor said, "My dear, keep your mind as contented as you can. Above all things, don't be impatient."

Her dear Sunday-school teacher came one day to see her, and said, "Polly dear, you must not beat like a bird in a cage against God's will. He has put you just here in this bed, and I'm sure he wants you to sing and not to weep. Pray to 'rest in the Lord, and wait patiently for him.'"

Polly did pray, and the Lord heard and answered her. And soon Polly's room was the place where the big boys came to sit and talk, where the babies were brought to play with their blocks on the carpet, and at evening the tired mother came by day, and at evening the careworn father came to get some of Polly's sunshine.—Margaret E. Stangor, in Child's Paper.

"YOUNG MAN, YOU WILL DO."

A young man recently was graduated from one of our scientific schools. His home had been a religious one. He was a member of a Christian church, had pious parents, brother, and sisters; his family was one in Christ.

On graduating he determined upon a Western life among the mines. Full of courage and hope, he started out on his long journey to strike out for himself in a new world.

The home prayers followed him. As he went he fell into company with older men. They liked him for his frank manners and his manly independence. As they journeyed together they stopped for a Sabbath in a border town. On the morning of the Sabbath one of his fellow-travellers said to him,

"Come, let us off for a drive and the sights."

"No," said the young man, "I am going to church. I have been brought up to keep the Sabbath, and I have promised my mother to keep on in that way."

His road acquaintance looked at him for a moment, and then slapping him on the shoulder, said,

"Right, my boy. I began in that way. I wish I had kept on. Young man, you will do. Stick to your bringing up and your mother's words, and you will win."

The boy went to church, all honor to him in that far-away place and among such men. His companions had their drive, but the boy gained their confidence and won their respect by his manly avowal of sacred obligations. Already success is smiling upon the young man. There is no lack of places for him.

We predict for him the most promising results as the months fly and the years wash and wane. His is the stuff of which the Puritans were made, sturdy, tough, puissant in the best manhood. God bless him as he builds his earthly fortune! God help him to sow broadcast his conscientious convictions. Such young men are needed for the foundations of our new homes and our Western civilization. We thank God when such "go West," and bear with them, without a blush, the religion of our blessed Lord. Ah, how much better for hundreds of Western pioneers if they had not broken faith with their God. The young men that go into the mines and into the new places with a godly atmosphere about them "will do." They will build themselves into the rising States as strong, living powers.—Illustrated Christian Weekly.

DOCTORED ALCOHOL AT THE LORD'S TABLE.

Rev. W. F. Crafts writes to the Union Signal.—In addition to the reason which you give for avoiding the use of fermented wine at the Lord's Supper, that it may lead some reformed man to fall again into his evil habits, is a reason which, for me, has been underscored in blood, from the fact that one Sabbath evening I sat by the side of a church member, who, after a terrible experience as a drunkard, had been reformed and had lived an earnest Christian life for months, but had that day, by a taste of fermented wine at the communion, fallen again, a fall from which I think he never recovered. Besides that reason, which ought to be sufficient, on the principle of Paul, that if anything cause a brother to offend it should be avoided, there are two other reasons not commonly given, which your earnest ladies might use with their pastors and church officers. One of these, that by the use of fermented wine the church is compelled to patronize the rum seller in the purchase of its supplies, which is certainly no small objection.

But what I wish especially to emphasize in answer to the stock argument against the use of unfermented wine, that the wine which Christ used was probably fermented, is that the fermented wine used at the Lord's table in these days is in most cases probably not wine, but alcohol doctored not containing, in many cases, any of the "fruit of the vine" to which Christ refers at the first Lord's Supper.

The recent trouble with Germany with regard to American pork has brought out in the way of retaliation the fact stated in despatches to the New York Herald that the German wine exported to America is for the most part adulterated or manufactured, and the same fact has been attested by one of our consuls in France in regard to the adulteration of French wines even at the vineyards. It is well known to those familiar with the tricks of the rum trade that a box of prepared drugs is sold to the rum sellers by which they can make any kind of foreign or native wine by adding to alcohol a certain amount of drugs. In view of these facts, there is not the slightest probability that one church in a thousand which make it a plea for using fermented wine, that such wine was probably used by our Lord, really uses wine at all. In purchasing unfermented wine from Christian and temperance stores where it is supplied, one is at least sure of getting the fruit of the vine, and something which will not destroy the Christian life of any of those who partake of it, nor do then we encourage the rum traffic by our patronage.

A PLAN FOR SUNDAY AFTERNOONS.

A plan which works well in one place is always worthy of consideration, in view of its possible advantages for other places. Yet no plan is alike suited to all localities. The gain of a good method is chiefly by way of suggestion. It may prompt others to an imitation of, or to an improvement, on its pattern. Therefore it is, that we give the

following outline of a plan of social Bible study, which has worked admirably in the field from which it is reported:

Your paper reaches so many earnest Sunday-school workers that I want to tell you of a little plan, which may interest some of them. You know that boys and girls from twelve to fifteen are inclined to be restless on Sunday afternoon, and don't know what to do with themselves. Now, a thought came to me to take that time in my home to study the lesson for next Sunday; and, in order to make it more interesting, I told my daughter to ask some of her playmates to come. So, in the warm summer days, we gathered outdoors under a tree in our own yard, and with Bibles, maps, etc., studied together. I feared the children would grow tired of it; but no, as the days grew cold, and we gathered indoors, our circle increased, and now eight boys and girls, from twelve to fifteen years of age, meet here every Sunday afternoon to study the word of God. All but one of them have been converted in the last few weeks, and they enjoy studying the Bible. We look out all the references, and all talk familiarly together. Quite often we study for two hours, and even then they wonder where the time has gone. It is such a blessed work! If others only know how blessed, they would gather the children from their own neighborhood, and feed them from the Master's table, with their own little ones.

Sunday afternoon is the time for the regular Sunday-school session in many communities. But where this is the case, another hour for the home Bible-study might be chosen to advantage. Our readers will know how best to make the suggestion available in their fields of influence.—S. S. Times.

HINTS TO TEACHERS ON THE CURRENT LESSONS.

(From Peloubet's Select Notes.)

July 20.—2 Sam. 7: 1-16.

ILLUSTRATIVE.

I. The power of faith in the coming of the kingdom. It is reported in the history of Greek art that the poet Eschylus once said of a new tragedy he had just written, the "Seven against Thebes," that whoever should live to behold a representation of it on the stage must needs become a hero. Look at this scene now: how can Christians ever see these visions of the coming glories of Messiah's kingdom, and still remain tame and spiritless in their hopes!

II. Joseph Cook, in his lecture on the Seven modern Wonders of the World, places the triumphs of Christianity among them. "Christianity to-day governs the civilized world! These results have been worked out in the teeth of paganism and opposition, and their glory is so great as to be almost binding. The divorce between church and state prevents the state from governing the church, but does not prevent the church from governing the state! The wretched, vulgar infidelity of our time is sometimes met with, but it is as nothing compared with the mighty power of Christianity. India and Japan are poisoned more by imported infidelity than by native unbelief! At the commencement of the present century there were about fifty translations of the Bible, and about \$250,000 devoted annually to missionary work; to-day there are 308 translations, and the missionary appropriation last year was \$7,000,000."

PRACTICAL.

1. When God in His providence gives us rest, and finds us little to do in worldly business, we must do so much the more for God and our souls. How different were the thoughts of David, when he sat in his palace, from Nebuchadnezzar when he walked in his! (Dan. 4: 29, 30).—Henry.

2. Increased power and opportunity ought to be accompanied by increased zeal and devotion. We should give and do as God hath prospered.

3. God accepts the will for the deed. It may be proper that a thing should be done, yet not proper that we should do it.

4. God often permits us to prepare the material with which others are to build up His kingdom.

5. We may know a thing is right in itself, and yet may be mistaken in the way in which God would accomplish it.

6. The denial of our desires may lead the way to larger blessings.

PUZZLES.

ENIGMATIC TREES.

- 1. Nice, trim.
2. A garden-lant of an Eastern mountain.
3. A chest.
4. An article of trimming.
5. A tree which reminds of Socrates' fate.
6. A state, and the call of an animal.
7. A color, and a boy's name.
8. A body of water, and a fruit.
9. A mineral.
10. A month, and a small fruit.
11. Calcareous earth.
12. A girl's name.
13. A beautiful kind of cloth.
14. A garden-flower.
15. To sorrow, or to long for.
16. A carpenter's tool.
17. A domestic animal.
18. A tree which reminds one of the rivers of Babylon.
19. A geographical name and a fruit.
20. An acid plant.
21. A tropical fruit.

CHARADE.

My first is a circle that aids in great work; My second is a fact we oftentimes shirk; While my whole is useful to a hospital clerk.

ENIGMA: 33 LETTERS.

- My 1, 5, 17, 24, 25, 3, 25, one of the plagues brought upon Egypt.
My 2, 4, 13, 17, 20, one of the patriarchs.
My 6, 10, 8, 14, 7, 19, 20, a place noted as the abode of Samson's bride.
My 9, 12, 11, 28, 15, 21, 14, a mineral substance for which the Dead Sea is famous.
My 17, 16, 17, 18, 7, 19, 23, 22, 17, 26, one of the deadly reptiles of Scripture.
My 27, 29, 24, 30, 26, a musical instrument.
My 33, 32, 31, 4, a quadruped.
My whole is a line form "Gray's Elegy."

ANSWERS TO PUZZLES.

BEHEADED RHYMES.

If you get wet from that old spout, Pray to one dear with such a spout, You must for your own self look out!

You are I reckon, pretty smart; Now take your paintings to the mart, Where you can sell your works of art.

Pray do not be just like a snail, But bind the wound made by that nail. If you at once, you long may ail, BEHEADINGS AND CUNILLINGS.—A-ba-ba, B-b-b, S-w-a-m, S-c-o-b-b, B-r-a-n-d.

JUMBLE.

Boys of spirit, boys of will, Boys of muscle, brain and power; Fit to cope with anything— These are wanted every hour.

Not the weak and whining drones That all trouble magnify; Not the watchword of "I can," Put the nobler one "I'll try."

ENIGMA.—Seen Victoria.

WHEN YOU LICENSE the dram shop you practically say: "Give us a portion of your gains, and you keep the remainder." You thus become the silent partner, and are paid for your silence. The dram shop ruins your neighbor's son; you can say nothing, you will get your percentage of profits made out of its ruin. The dram shop destroys a happy home, and mother and children sit weeping and heart-broken in its ashes. You must be quiet, for in your pocket clinks a portion of the silver into which that happy home was pitilessly transmuted. And when at the end of the year the dram seller counts up the gains—while outside you behold the ruin, the vice, the misery and the sorrow which have been wrought, he invites you in and with almost demoucaic leer says to you, "I know it looks ugly out there, but I have the gains and here's your share, sir. We're partners you know." Can you partnership the traffic!—Professor Foster.

A VERY excellent soup is flavored so strongly with carrot as to be called carrot-soup: For stock take a good beef-bone or a knuckle of veal; have at least three quarts of cold water and plenty of salt; after it has boiled one-half hour add one quart of table carrots, sliced very thin; add rice or barley, pepper, and a little dried parsley; boil for an hour longer. This may be strained, or be served with a tablespoonful of the sliced carrot in each plate of soup. Some cooks prefer chopping the carrots fine, but this is a matter of taste.

ST. PAUL.

Sir Christ ber 1632, an indications of distinguished fourteen be ford and at degree of especially physical sci mathematic 1654 was sp youth and versal scienc don where omy in Gr there to tak but before, was was alterw Along wi a good deal tecture and from Oxfor Dunham, w General of had very li subject. I Tangier, oposite Gi direct the w fortification go.

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